

Toronto Bible College

RECORDER

Dec. 1960



BE NOT AFRAID

"For behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day... a saviour which is Christ the Lord... to guide our feet into the way of peace."

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Crisis That Rocked Canada
COUNT DOWN !!!

Gangland Killer Imported?

22 Die in Flaming Air Crash at Toledo
PM Urges World Court
To End Nation Disputes
Civilian Clash
In World Struggle
Set For Violence
Plenty Claim at Least 100 Lives
Rabbi's Peace
For War
Issue Now
Dental Health Clinics Jammed
Cold War
Discomps
Tito Fear
100-Pellet Blast Kills
Christmas Tree Farmer
Congo Capital
Rabble Army
Kills, Loots
Alarms...
Peace and
Progress

SEARCH RUINS
FOR MORE DEAD

22 Die in Flaming Air Crash at Toledo
PM Urges World Court
To End Nation Disputes
Civilian Clash
In World Struggle
Set For Violence
Plenty Claim at Least 100 Lives
Rabbi's Peace
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100-Pellet Blast Kills
Christmas Tree Farmer
Congo Capital
Rabble Army
Kills, Loots
Alarms...
Peace and
Progress

Crisis That Rocked Canada
At least 90 Hurt

Car Jumps 401 Middle Strip,
Skids Into Second Killing 4
Will the United Nations Be Able to Satisfy
Man's Eternal Longing for Peace?

City Hunts
Criminal

Compulsory Arbitration
Hinted For Rail Unions
Network of Nazism
Spreads Over World
Destroyed by fire
\$300,000.00!
ENVIRONMENTAL MAN
Suffers New Pollution-Induced Health

11 DIE IN BLAST

1961-??

EDITORIAL

DON'T BE A MINIMIFIDIANIST

One of our favourite pastimes is in finding new words, unusual words, meaningful words. Our problem is that so many of them can only rarely be used to good advantage. Such as in an editorial..

Take UBIQUITOUS, for example. It has a nice, all 'round sound to it, and means just that: everywhere. A fair sentence would be: "T.B.C. Grads. are ubiquitous", and in their ubiquity they are doing a wonderful job of "preaching the Gospel to every creature".

Then we have been saving MINIMIFIDIANIST for just such an occasion as this. I suppose he is the world's most unhappy man, since it means "a man with the least possible faith". Imagine, during this wonderful Christmas season, having "the least possible faith"! How dull and drab, to know not that "there is born this day, in the city of David, a Saviour, which is Christ the Lord". How hopeless for one not to know that "Thou shalt call His name Jesus, for He shall save His people from their sins"; and "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace".

No Christ at Christmas and all the year through; no Saviour from sin; no hope of eternal life; no Bible, no faith: here is the despairing, lost man who is still waiting to hear that Jesus saves.

But our favourite word for this time of the year is SERENDIPITY - "the art of finding agreeable things not sought for". And even this word is shallow, when we consider the most agreeable, the most glorious gift, one we don't deserve and didn't seek: the Lord Jesus Christ Himself. How we rejoice today, that "Christ Jesus came into the world to save sinners"; that "while we were yet sinners, Christ died for us"; and "herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins", and not for ours only, "but for the whole world".

Why three unusual words? Just to draw your attention once more to the fact that at this Christmas season, we who have received so much from the Lord, must be mindful and concerned for those who know Him not. Let us re-

member the words of the angels: "Behold, we bring you good tidings of great joy which shall be to all people." Let us be sure that they all hear of Him too.

* * *

Perhaps common words are the best after all. And so we at T.B.C. send to all of you, wherever you are and whatever you are doing, our sincere prayers for a blessed Christmas, and our Christian good wishes for a fruitful, happy new year in His service.

A BLESSED CHRISTMAS
A HAPPY NEW YEAR
FROM ALL OF US
TO ALL OF YOU

* * * * *

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."

Beyond the tinsel and the trappings that absorb time and attention during this Christmas season, there comes to the child of God a sense of wonder and awe at the thought of "His unspeakable Gift," the Lord Jesus Christ.

We have just written about words, and what they can express. But there comes a time when words fail, when one is speechless, when there wells up from within, a sense of gratitude, and we cry with Tennyson:

"And I would that my tongue could utter,

The thoughts that arise in me."

In the midst of all the joy of this most joyous of seasons, do you take time out for thanksgiving? For "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

What a wonderful time, to give back to Him, something of what He has given to us.

"Take my life and let it be, consecrated, Lord to Thee.

Take my will, and make it Thine, it shall be no longer mine.

Take my silver and my gold, not a mite would I withhold.

Take my moments and my days, Let them flow in ceaseless praise."

This would fulfill some of the true meaning of Christmas. This is the counterpart of the "gold, frankincense and myrrh", gifts that we can give to Him, in thanksgiving for all that He has given to us.

"In love, my soul would bow, some offering bring Thee now, Something for Thee."

God grant that this may be true, today.

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CHRISTMAS MEDITATIONS

THE WONDER OF IT ALL!

J. Honeyman, B.A., M.TH.

THE record of the birth of Jesus Christ as found in Matthew 1:18-23 is characterized by profound pathos and wonder. At the outset we see Joseph completely disillusioned by Mary's condition, strong attachment and high principles of honour and piety were wrestling within him, and for a time his highest hopes were wholly dissipated and cherished desires were blighted. Joseph, however, who was a just man and unwilling to disgrace her, out of compassion decides to alleviate her "shame" by taking the measure which would insure to her the least embarrassment and penalty. According to Jewish law, a betrothed woman was already the wife of her betrothed husband and in order to break the contract Joseph had two possible courses: he could denounce her publicly in the courts and bring her to a severe penalty for adultery (cf. John 8:1-8), or he could refuse to marry her formally and thus leave her and her child in disgrace in the home of her parents. The latter, obviously was the more merciful course, and so Joseph decided to reject her by private arrangement. (v. 19.)

Mary's position was extremely trying: her virtue was completely suspect; suspicion leered at her, as it were, but her own inner rectitude bore her up effectively.

However, there was a third party in the circumstance: we read in v. 20, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream". The Greek is much stronger and is best translated "now when he had been brought to a decision". The aorist passive verb 'enthumethentos' clearly suggests point action and indicates a decision following the pondering in his mind. "How much painful, distressing, distracting thought he had about the matter day and night can be imagined." (A. B. Bruce) And then, having made his decision, relief came and he fell



asleep and in his dream the angel appeared to him. Just at that particular time the Lord entered into the picture!

"In all the intellectual difficulties of spiritual life, amidst intertwining paths, and under skies cold and dark with doubts, when forced by urgent questionings and conflicting sentiments well-nigh to a fearful crisis-let us, with Joseph-like thoughtfulness, pause, even on the margin; turn devoutly the eye and ear of reason up to the ALL-KNOWING: "He shall send from heaven," and help. Some kind angel shall course his downward way, and inbreathe to the distracted bosom a thought that shall dispel the soul-clouds, and leave the scene in all the serenity, beauty, and promise of a summer's day. The source of Joseph's distress gave birth to Joseph's greatest blessing." (D. Thomas)

We read (v. 20) that the heavenly messenger, disclosed the secret in these words, "Joseph, Son of David, don't hesitate in taking Mary (as) thy wife (here indeed was a marriage made in heaven) for that which is conceived in her is of the Holy Spirit."

The words "taking Mary as thy wife" indicate the consummation of the betrothal period; "the marriage, according to Jewish law, was completed in the "taking" of the bride to the house of the husband." (W. C. Allen)

"Conceived by the Holy Spirit". In his great extremity Joseph is convinced of the supernatural value of this visitation, first to Mary, and then to himself.

As David Smith writes, "Hence when it is written that the Holy child was conceived by the Holy Spirit" the meaning is that His humanity was a fresh creation. He was born sinless. He was the Second Adam, the new head of the race; and His humanity, like the First Adam's, came fresh from the hand of God, untainted by hereditary corruption. In Him the long entail of sin was broken, and humanity made a new beginning."

O loving wisdom of our God!
When all was sin and shame,
A Second Adam to the fight
And to the rescue came.

In v. 21 there is presented the profound mystery of the Deity and Humanity of Christ "and she (Mary) shall bring forth a son and thou (Joseph) shalt call His name JESUS: for He shall save His people from their sins". He was to be born in the flesh but not of it; because of this He would not know the awful impingement of sin upon His soul, His life. "Thus as the 'spotless' Lamb of God" He could rightly bear the name "Jesus", for He would save His people from their

sins. He would not be the national or political Saviour that was the expectation of many Jews of His day. His purposes were spiritual and moral. He would impel man, by love, to a righteousness which God His Father could commend. Like other nations Israel did not know her own best need; the God whom their fathers had worshipped knew and because He knew He could provide and did provide in a Saviour.

Verses 121 and 22 reveal that for Matthew, as for the other writers of the Gospels, the Old Testament oracles had definite reference to events in the life of Jesus by which they were fulfilled. Here the prophecy of Isaiah 7:14 is set forth as fulfilled in the Virgin Birth of Christ, the great end of which was the redemption of men, an end worthy of divine intervention. God had entered into history in a radical manner, breaking through the natural with supernatural power, and this was for men, men who were alienated against Him. So we hear the angel's Christmas word "Emmanuel"~i.e., "God with us" in Him "who took upon Himself the form of a servant" and a Saviour!

"THE' FULNESS OF TIME"

H. K. Braden, M.A.

"WHEN the fulness of time was come,
God sent forth His Son." Gal. 4:4.
"I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the progress of the suns."

Tennyson

"... the fulness of time ... God sent forth His Son"! Is history made up of the fortuitous efforts of man to work out his own destiny, and nothing more? Or can a guiding hand be detected as one considers the events of the past? Lord Tennyson appears to answer in the affirmative. Paul is emphatic. God is in history. God is above history. God is in control of history. When the fulness of time had come, He acted, and sent

His Son into history to redeem men.

"... the fulness of time" - a phrase to stir the imagination of the student of history. Across the stage of secular history one sees men come and go: Thutmose III, the first great empire builder; the boaster, Rameses II, setting off on his annual Syrian campaign; the cruel Assyrian, proud Nebuchadnezzar



and his wonderful Babylon; the able Darius, and his efficiently organized empire; the incredible Alexander - these and others quickly pass before our eyes. Even as we watch they fade and others appear.

At the crossroads of the nations God placed His own people. Through them the world received His Word, and His promise of Messiah. David, a man after God's own heart; enigmatic Saul, overconfident Solomon, Hezekiah the good, Josiah the reformer, and Zedekiah the pathetic, all appear and then leave us. We watch as God's people are carried away captive to Babylon, and a purified remnant returns to keep alive the hope of Messiah's coming. Their brief period of independence, touched off by the revolt of the brave Hasmoneans, is ended, and Pompey has made Judea a Roman province. "How long, O Lord!" the faithful cry.

It has been remarked that philosophy and culture came from the Greeks, and the rule of law in a vast universal empire from the Romans, but salvation is of the Jews. The waves of history have stormed wildly and blown softly. Optim-

ism has too often given way to despair. But now the hour had come, God's hour, and He sent His Son into the world.

The political, moral, and religious conditions of the Mediterranean world were right. God acted. The incarnation became a fact at Bethlehem, and the star led on to Calvary, the empty tomb, the waiting disciples, Christ's final words, "Go into all the world ... 10, I am with you", and the promise of the angels, "This same Jesus shall so come again".

Two thousand years have passed since the fulness of time when God sent forth His Son. World conditions have changed drastically. In the history books many more names appear, added to those of the ancients. But man's need remains unchanged. Sin, selfishness, and sorrow abound. God sent His Son to bring forgiveness, joy, and happiness. History has moved from era to era, and the time seems long. Yet the purposes of God are unfolding. The splendour of dawn may be at hand. With the prophet one enquires, "Watchman, what of the night?" His answer is clear, "The morning cometh". God is over all. With the beloved one we sigh, "Even so, come,

WATER FROM THE WELL OF BETHLEHEM

Douglas C. Percy

"OH that one would give me drink of the water of the well of Bethlehem ... " cried David, as in separation and longing his heart turned homeward. And the Bible tells us that "three mighty men" brought him water, but at the "jeopardy of their lives."

Rarely does one think of Bethlehem as a place of jeopardy, a place of suffering or danger. The creche is a tranquil, pleasant scene of a stable, fresh strewn with straw. A mother and a baby are the centre of attraction. The light focuses on them, and on the mystery of birth and new life. Rough-hewn shepherds are depicted, leaning on their staffs, fresh from the pastoral care of quiet, helpless sheep.



With stately dignity, the "three" wise men, are shown offering the gifts brought from some far-off place in "the east." Nothing in the scene would speak of jeopardy, save the threat of Herod that hangs, as yet unspoken, like an evil cloud over the joy of the men from the east.

But Bethlehem, the "house of bread," was the birthplace of the One Who came in jeopardy of His life. Bethlehem was

only a stopping place en route to Calvary. The helpless Baby, giving promise of a matchless life, sublime teaching and tender ministry, was born to die. And by His death there was to be opened a fountain for sin and for uncleanness, a well of water that springs up into everlasting life.

"Ho everyone toot thirte,th," He cried out, "come unto Me and drink," and "the water toot I soollgive him shall be in him a well of water springing up into everlasting life."

And today, the Christ of Bethlehem, the Saviour of Calvary, the soon-coming King, still satisfies the longing heart and the thirsty soul.

The story of David's mighty men is

but an illustration of the one Who "became obedient unto death, even the death of the cross."

Christmas is the story of Jesus Christ, Who came "to seek and to save that which was lost."

Christmas is the record of "good tidings of great joy which shall be to all people," and all can sing out of full hearts:

"I came to Jesus and I drank
Of that life giving stream,
My thirst was quenched, my soul re-
vived,
And now I live in Him."

And for such, it is indeed, a Merry Christmas, and we wish it for each one of you.



"I Would be Happy to be

Their Sponsor"

THESE are words culled from a letter from a good friend of T.B.C. who lives in the U.S.A.

Her letter in part said: "I am interested in sponsoring young men and women who want to prepare for 'fulltime service'."

For several years this Christian friend has sponsored students at the College, usually two of them each year. And in writing of those she says: "I have been well pleased with those I have sponsored who have taken their training at T.B.C. I shall be praying for these students and your College."~ This year she is sponsoring two more.

What a practical and spiritual ap-

proach to this task of training workers for the harvest fields of the world.

Did you know that it costs over \$400 a year to train each student? The student himself or herself pays only a token "entrance" fee of some \$80-\$100 a year. The rest is met by interested and burdened Christian friends.

Would you like to sponsor YOUR student? One whom you can follow through training and then out to the place of service in the will of God? We would be happy to hear from you too, and give whatever information you desire about sponsoring a student.

They are chosen carefully and prayerfully, since we feel this is as vital and important a service as supporting the missionary on the field. Do let us hear from you soon as a prospective sponsor - for the whole or a part of a student's tuition.



GRADUATES

In the NEWS

DR. AND MRS. G. CARTER

LEAVE FOR AFRICA

DURING the past school year Dr. Gordon Carter was the Medical Adviser at T.B.C. - a position he capably filled with medical skill and spiritual wisdom and grace.

Mrs. Carter (Doreen McKeag '53) and her husband had spent a short term in a Salvation Army Hospital in South Africa. On their return to Canada they set up home and practice in East York, Toronto, from whence the doctor was drawn into the faculty and fellowship of T.B.C.

They seemed to be settled and established, as man might see and plan. But the Lord had other plans for them, and a great restlessness of spirit brought them to a new place of surrender to His will.

The battle was not an easy one. A family of children, a practice that was thriving a home, a car - indeed, all that one might long for, was theirs. One by one the Lord cut away the ties, until in complete surrender they prayed, "Not my will, but Thine"; "Here am I, send me".

Then how quickly the Lord worked; how radiant and joyful has been the testimony of these two splendid, consecrated Christians!

Application to the Sudan United Mission followed; they were accepted and commissioned; and as you read this, they will be in France, studying French in preparation for medical missionary service in Tchad, French Equatorial Africa.

Many problems will still confront them: new life, new language, new food, new climate. There will be a hospital to be managed (and nurses will be needed to work with Dr. Carter in it. Are you a nurse? Does God speak to you?), and readjustment to tropical medical work.

We join with the host of friends to wish the Carters Godspeed; to assure them of our continuing prayer fellowship and support, and to "stand by the stuff" as they go out to make Christ known to those who know Him not.



Dr. and Mrs. G. Carter and Family.

"IF YOU WERE A YOUNG CHRISTIAN DOCTOR •• "

GORDON AND DOREEN '53 CARTER.

In one of the newly-formed Republics in Africa called the Tchad (formerly part of French Equatorial Africa) there are 35,000 Christians worshipping every Sunday morning. There are a strong, indigenous Church with able African pastors, a Bible School and Theological Seminary to train Pastors and teachers, a small dispensary where a nurse works singlehanded to try to meet the need, and a main Mission station with about 10 missionaries. If you were a young Christian doctor, would this situation speak to your heart? It did to ours. But what if you already had a busy practice in Toronto, and were doing all you could (in so busy a life) to further the work of the Gospel? What will you do if you leave? And what about your home and your family?

It sounds like an impossible situation, but with God all things are possible. "But", you say, "how did the Lord work out His purpose - how did you know He wanted you to make such a radical change in your life?" Well, the Lord deals individually with His children, and in our case He sent a growing sense of discontent and dissatisfaction with our life that we knew Christians should not have, and we began to question whether the Lord was speaking to us through this. There was no reason for us to feel this way. Gordon was happy in his work and felt it worthwhile, and we had everything one could ask to make us happy.

In our dilemma, we went to see Mr. Percy, whom we regarded as a friend ever since Doreen's T.B.C. days, thinking that perhaps he could advise us what to do about this. Mr. Percy told us that just one thing - something that we should have known to do ourselves but were sadly neglecting - and that was to take more time to be quiet before the Lord, to read His word and pray, in order that He might have an opportunity to show us His will. In our busy life, we had all but crowded out a quiet time in our day, and there was no adequate room for communication between us and the Lord. We told the Lord that our lives were His, and that if He wanted us to make a change we would do so.

Not long after this, two other graduates of T.B.C. came home from Africa on their first furlough. They were Kay (Kathleen Wilson '53) and Dave ('52) Whitfield, who work in the Tchad Republic. We had visited with them three or four times before it dawned upon us that there was a work in the Tchad that we could do, and it wasn't long before Bealeme (that's the name of the village where the main mission station is) became a household word at our place. We felt that this was a place which deserved to have a medical work, because there were so many Christians who had turned from witchcraft as a method of physical healing, and yet had very little in the way of comfort and relief when they were sick. A hospital at Bealeme would prove our love and concern for them, and would aid them in winning others to the Lord Jesus Christ. And then, of course, there were the missionary families who would benefit from it also.

In faith we applied to the Sudan United Mission, trusting that the Lord would open or shut doors in accordance with His will. The mission saw fit to accept us, and it wasn't long before we were planning to sell our home, and quit our practice to prepare for the field. In place of the growing sense of dissatisfaction, we experienced a growing sense of His pleasure and the beginning of the fulfillment of His will in our lives.

On November 8th we left New York for France, where we will spend several months learning French, which is the government language of the Tchad, and then we will proceed to Africa to begin work there. There are many difficulties yet to be worked out before we have a "going concern" at Bealeme, but we know that with your prayers and in seeking the Lord's guidance ourselves, the work will be accomplished for His glory. Perhaps our greatest need is for nurses to help in the hospital work, and we would appreciate your prayers to this end. Our prayer for our work at Bealeme is not that we might have a big, successful hospital, or even that we might see great results in the spiritual realm of our work, but simply that the Lord will accomplish in us and through us what He purposes for the work in the Tchad.

THESE THINGS WE SAW

Harry Oosthuyzen '62*



The last few moments of the year slipped into the past as the 1960 graduating class left the Varsity Arena. The college year had officially ended, and our thoughts turned to the summer with all its opportunities and possibilities for service. This is written to tell of some of the opportunities and what was realized from them.

"Holding forth the Word of Life" ... this is the T.B.C. motto, and within such a statement there lies more than mere words. It is in the holding forth of the Word of Life that the greatness of God is seen in action: the transformation of lives by the Gospel of Christ, the restoration of backsliders, the upbuilding of the church, and the faithfulness of God to His servants.

All this became a reality to Basil Frew ('61), Kornell Vanek ('63), Ted Lewis (not a student) and myself as we went out this summer "Holding forth the Word of Life". This mission which had been prayed about for nearly two years was inspired into action by the eternal promises of God, which we claimed for ourselves. "What is in thine heart? Do it, and I will be with thee." "For I have set before thee an open door."

Through the faithfulness of God's people who supplied the transport and finance, we set out on May 10th, with the words of the hymn writer:

*"Rise up, O men of God,
Have done with lesser things;
Give heart and soul and mind and
strength
To serve the King of kings.
Lift high the Cross of Christ,
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God."*

*Harry Oosthuyzen is in his second year at T.B.C. Coming from South Africa, he is training to return to his country and teach in a Bible School there (D.V.).

During the past summer, Harry and two other students and a friend accepted invitations for evangelistic services in the U.S.A. and Canada. This article is a brief survey of what they saw and did.

With this spirit we arrived at Roxbury, Penna., where we were to hold a series of meetings for Rev. James White of the Methodist Church. With the close co-operation of Mr. White and the Methodist Church at Doyleburg, the team held a three-week campaign in seven churches in this area. The programme of the day consisted of an hour's devotion and prayer at 10 a.m., where the guidance of God was sought for the day. This was followed by house visitation in the mornings and afternoons, and in the evenings the Gospel meetings.

The days that followed our arrival in this area were times of complete trusting God - trusting Him to break through to bless His people. Our first joy on the tour was seen when, during a day's visitation, three of a family of six were led to the Lord. We were later informed that several ministers down through the years have prayed and tried, unsuccessfully, to get this family under the sound of the Gospel. Now they had come into the glorious light of the Gospel. There was further joy that night as we saw the entire family within the church, and after that meeting Basil had the joy of leading a young university student to the Lord.

During these three weeks we realized that the mission was not reaching the young people, so at the close of the meetings the principal of the local high school was approached, for permission to speak to the young people for five minutes. At that time they were at their annual school dance. This request alarmed many, but after some consideration the principal informed us that it was impossible, but if we were still willing to speak to the high school the following day he would so arrange it. On the following day it was our privilege to present the Gospel in film, song and word. The first meeting was attended by 300 high school students and staff, a meeting that lasted 45 minutes, and was followed by another for the intermediates and staff, 400 in number, and for one full

hour. While our request was for only 5 minutes, God granted an hour and forty-five minutes!

The outcome of this meeting was that the neighbouring high school invited us to speak to 400 students and many parents who were present on the prize-giving day. A further meeting was held at another school. We praise God for His faithfulness.

The series of meetings was boosted by a visit from Michael Twilley of T.B.C. ('61) and two other friends. A final rally was held at Doyleburg, with the young people of the other churches participating. Kornell, who was heavily taxed as the soloist of the team, led the choir, while Basil brought a challenging message. The results can only be expressed in the words of the ministers: *"The flame has been rekindled in my heart"*, and *"It was a real pleasure and privilege to have you boys here, and I am grateful for the way in which God used you."*

When we moved out of Pennsylvania, the phase of our work changed more strictly to that of preaching. From Chicago to Bemidji, Minnesota, we were the guests of the Christian Business Men's Committee, speaking at banquets and at several churches, missions and schools. The hand of Christian fellowship we received from these men will be long remembered. Their devotion and desire to see men saved greatly encouraged us. The meetings held at Milwaukee can be summed up with the words of the chairman of the C.B.M.C.: *"I would like to express my sincere gratitude to each of you once again for the blessings we received during your short stay in Milwaukee. It was a thrill to my heart, as well as others, to attend the various meetings, to experience the real ministry of the Holy Spirit as you spoke and sang."*

Five wonderful days were spent at Grand Forks, North Dakota, where opportunity was given to speak at the Southern Baptist Church, First Methodist Church (young people), Associated Tabernacle, Salvation Army, and the U.S.A. Air Force Dept. All the meetings were under the arrangement of the C.B.M.C. The co-operation and help given

by Mr. Bob Hewitt and his wife during our stay in Grand Forks is inexpressible. They unreservedly gave themselves to see the Word of God go forth. Their help will be long remembered by us.

The hand of God was clearly seen in the events that followed. Enroute to Bemidji, where we were to speak at the C.B.M.C. luncheon, we found ourselves with an evening free, so a night along the lake was decided upon. We had previously asked God whether He would have us visit the Red Lake Indian Reserve. Our souls were set at rest as we recalled Abraham's servant's words: *"I, being in the way, the Lord led me"*. (Gen. 24:27) While investigating the possibility of sleeping along the lake, we were invited in for a cup of tea by the forest warden, who informed us of a lonely missionary who was labouring among the Indians at the northern point of the lake. Immediately the Spirit of Christ sent us on our way to this point, where we were able to encourage the Lord's servant and arrange a meeting for the following night. The work done there will only be revealed in eternity.

After the meeting at Bemidji we started our journey back to Toronto. Meetings were held at Fort William with the Christian & Missionary Alliance Church with Pastor Lawrence, and from there we went to Port Arthur where meetings were kindly arranged by Pastor Len Jones ('38) and Mr. Bazett-Jones of the Fellowship Baptist Church. Also a meeting was held in the Slate River Baptist Church, with Pastor Gorrie. Our contact with the T.B.C. Alumni was one that made a lasting impression on us, as we saw in reality the tie that binds men and women who have studied at T.B.C., and the lasting impression made by the College on these men and women. Their devotion to the Master was one of great inspiration to us.

Five days were spent with Ron Sheffield ('59) at Schrieber Gospel Mission. Both Ron and Dorothy ('56-'58) have studied at T.B.C., and once again we saw something of the power of the Holy Spirit, the faithfulness of God to His servants. They are both testimonies of

the greatness of God to those who will trust in Him.

In the days that followed, many doors were opened to us by the Lord. It was our privilege to minister the Word of God in United Churches at Leeburn and Rydle-Bank, the Brethren Hall at Thessalon, the Baptist Church at Blind River, the Faith Mission at Sprage, the Brethren Hall at Elliott Lake, Caravan Camps and Mess Halls. As we moved from place to place, we rejoiced to see souls being saved and Christians encouraged.

A week's mission at Chapleau, Ont., once again revealed to us that the Gospel of Christ is the power of God unto salvation. Working with Mr. Len Fex of the Brethren Hall and Rev. Leonard Warr ('35) of the United Church, meetings were conducted in lumber camps, Indian Reservation, and within the town itself. Three visits were made to the Indian Reservation, where we stood back and saw the hand of the Lord. A short review of one of the meetings, will bring to you some of the implications which faced us as we held forth the Word of Life.

On July 28th we entered the Reserve in the early afternoon to advertise our meeting and do house visitation. The afternoon passed uneventfully until Basil was faced with possible death to prove his faith in Christ. Three rifle shots broke the evening silence to demonstrate the owner's marksmanship, and perhaps frighten the young preachers.

That night we ministered to a very disorderly congregation, but compelled by His Spirit, the Word went forth, and at the close of the meeting eight souls came to place their trust in Christ. Later report has reached us to say that the

converts are growing in the grace of our Lord. How grateful we are to God for the way that He undertook in these lives.

The mission drew to a close at the Galilean youth camp near Blind River. There we had the joy of seeing many led to the Lord, and young people consecrating their lives to God. The working of the Holy Spirit at such a camp as this can be seen and was recorded at one of the early morning cabin devotions. One morning as Basil was speaking to the boys, the Holy Spirit of conviction fell upon them, and they were constrained to set aside the breakfast hour to make things right with God. That morning heaven's gate was opened wide and seven young souls stepped in, and as we continued to pray, others came under conviction; those who had said that they were saved three years ago now confessed their lie and accepted the Lord. It was a joy to see the Word of Life go forth in such power at this camp.

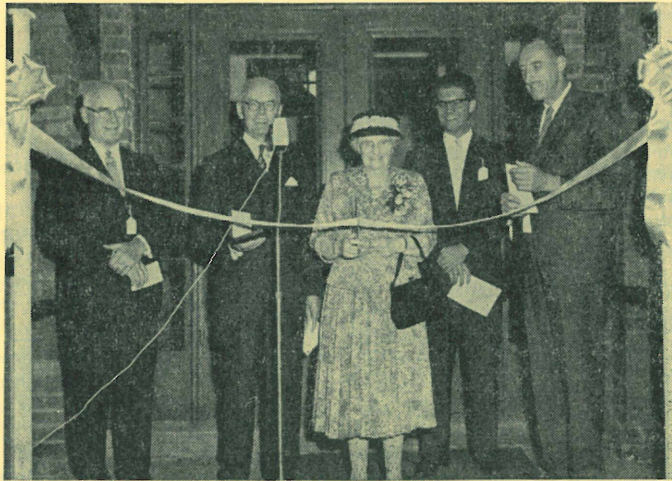
As we returned to Toronto Bible College with another year ahead of us, our prayer was that Christ would have the pre-eminence in our lives, and in the lives of those to whom we ministered during the summer.

To our readers and to those who so faithfully have prayed and given to our College, may this be an encouragement to you that your labours have not been in vain towards us here at T.B.C., and that in due time you shall rejoice with us, as together we see those around His feet who have come to know Him because of our and your faithfulness. Therefore, let us continue to labour together for Him and not be weary in well doing, for our Redeemer draweth nigh.



NEWS FLASH ...

Rev. C. E. Falconbridge has accepted the office of Field Secretary for the Toronto Bible College. He will commence his duties in March, 1961. We would commend him to the prayer fellowship of the T.B.C. family. There will be a more complete news report in the March Recorder.



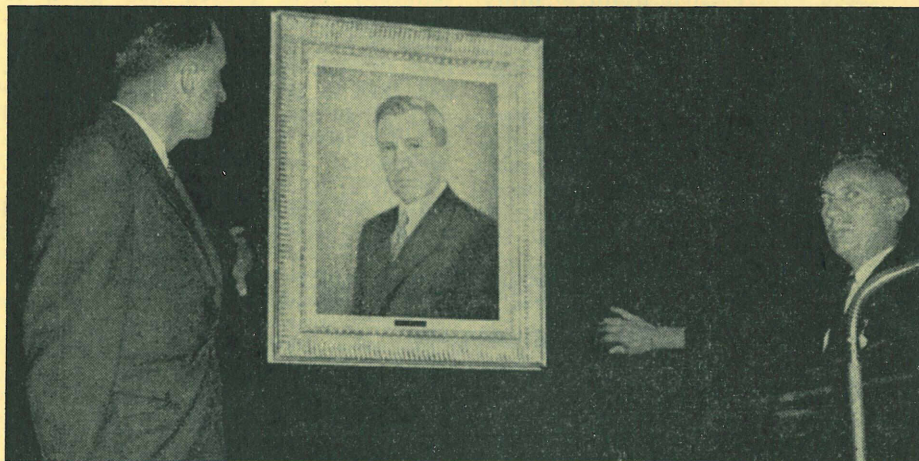
Mrs. John McNicol cuts the ribbon to the western entrance to the McNicol Library. Standing with her, from left to right are: Mr. John English, T.B.C. Board member and chairman of the Property Committee; Mr. W. Innig, President; Rev. L. Jones, President of the Alumni Association; Rev. E. L. Simmonds, Principal.

DEDICATION OF THE McNICOL LIBRARY - SEPTEMBER 12th, 1960

At the Alumni Romecoming for this year, the opening and dedication of the McNicol Library was the long-awaited event.

Present to open the Library dedicated to the memory of her late husband, was Mrs. John McNicol, or more affectionately known to hundreds of alumni, as "Mother" McNicol.

For more than half a century, Dr. John McNicol was principal of the Toronto Bible College. Noted as an outstanding evangelical Bible teacher, scholar and



Principal E. L. Simmonds and Alumni Vice President Frank Allen, '47, unveil the oil painting of Dr. John McNicol which was placed in the new Library.



Part of the group of Alumni and Christian friends who gathered for the public dedication and opening.

author, he was also a voracious reader with an amazing capacity for recall, even to page numbers, paragraphs and sometimes the very line that had remained photographed in his memory. It is fitting that a library should perpetuate the memory of this man of God.

Much of the money and many of the books for the library have come from the members of the Alumni Association. Many others have shared in the preparation and equipment of this vital adjunct to College training. Some of the shelves still gape with empty spaces, that we trust will soon be filled with the books that are the tools for training.

Come in and browse sometime. You will be welcome.



One section of the new library seen during the tour of inspection.

Ideas Inc.

OF course, ideas cannot be incorporated, but the title appeals to us. The world uses ideas to promote their products, and surely the "children" of light could use some to promote the greatest thing that can be offered: the Gospel of the Lord Jesus, Christ.

Our ideas are always broached with the prayerful seeking of the will of God in regard to them. Boone He can use for His glory.

For instance, some years ago a graduate realized that he was reaching the 25th anniversary of his graduation. He wrote: "I just got the happy idea of sending you a gift in memory of and thanksgiving for the training I received at T.B.C." The idea? One dollar for each of the 25 years! A happy idea, indeed.

Another idea that has been talked about for some time is to get rid of the old and unrepairable pianos that are used in the music courses at the school. This can only be done if they are replaced. Do you have a piano that we could use? We would be happy to consider anything that you may have to offer.

Another idea came from London, Ontario, and was equalled by the Christian friends in Ringwood, Ontario: sending excess fruit and vegetables from the school dining room. Others provided cans and jars of preserves and vegetables.

These are happy ideas, and ones which help tremendously the budget of T.B.C., and ones for which we are grateful to God and to donors.

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Get the idea?

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There is Wise, Prayerful Planning

There are two things that the Christian steward should be praying about and planning for:

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The Christian steward should heed the Scriptural injunction to give regularly, cheerfully, purposefully. (2 Cor. 9:6, 7)

2. The remembrance of the Lord's work through a carefully, prayerfully drawn will.

It is said of David that he "prepared abundantly before his death". (1 Chron. 22:5) Bequests made to non-profit, Christian organizations are tax-free, and will be put to the designated use of carrying on the Lord's work.

Let every Christian "prepare abundantly" for the work of the Lord and for the spreading of the Gospel of Grace.

To assist you in your planning, here is a suggested Form of Bequest:

I GIVE, DEVISE AND BEQUEATH unto TORONTO BIBLE COLLEGE, presently located at 16 Spadina Road, Toronto 4, Ontario, the sum of

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REV. BRYANT SMITH '50 is Pastor of Facer St. Baptist Church in St. Catharines, Ont.

REV. CLARENCE BASS '36 is Pastor of the Christian Memorial Church in Stouffville, Ont.

REV. FRED BRECKON '34 is Pastor of College St. Baptist Church, Toronto.

REV. PAUL BURNS '46 is Pastor of the Sherbrooke Baptist Church, Sherbrooke, Quebec.

MISS OCEANA SHUNK '20 retired in September, from the Toronto Jewish Mission, after 32 years of service. MISS JOYCE TROYER '47 joined the Staff of the Mission early in '60, and MISS SHIRLEY STECKLEY '54 in July '60.

REV. DANN FLYER '49 is Pastor of the Aurora Baptist Church, Aurora, Ont.

REV. J. CAMPBELL MacFARLANE '39 is Pastor of the Baptist Church in Port Hope, Ont.

MRS. DORIS CHITTLEY '58 who has been bookkeeper for the past two years at T.B.C. has resigned to take a position as bookkeeper with the W.B. Cross Co.

MR. JOHN TOBEY '59 is Pastor of a 3-point charge with the United Church in Kenilworth, Ont.

REV. ALEXANDER McNALLY '54 is Pastor of the Union Congregational Church, York Beach, Maine, U.S.A.

The new building of Parkview Baptist Church, North Surrey, B.C. was dedicated October 9th, 1960. REV. J. CROOK '36 is Pastor.

TO THE FIELD ON SERVICE

MR. GEORGE WORLING '33 (S.I.M.) to Nigeria in October, 1960.

MESS MURIEL BAMFORD '45 (O.M.-B.U.C.) to India in September, 1960.

REV. '42 and MRS. HERBERT WHEALY (W.B.T.) to Mexico in Oct., 1960.

MISS MARY NICOLL E.C. '37-'38 (O.M.F.) to Philippines in October, 1960.

REV. and MRS. (MARJORIE MARSHALL '40) J. MUCHAN (C.P.F.M.B.) to BRITISH GUIANA in Oct. 1960.

MRS. BARBARA NEATH '59-'60 to Formosa, October 29, 1960 - to work with Gladys Aylward, "The Small Woman."

REV. '56 and MRS. CYRIL GINGERICH (M.B.,M.) to E. Nigeria, November 1, 1960.

DR. and MRS. (DOREEN McKEAG '53) GORDON GARTER (S.U.M.) to France, November 6, 1960 for language study.

HOME ON FURLOUGH

MRS. PETER GRATTON (RUTH ROBERTS '35) (M.S.G.G.) from India.

MR. '41 and MRS. (MARGARET BARNEY '43) ROY HARRISON (W.B.T.) from Mexico.

MISS OLIVE FYNNEY '31-'32 (O.M.-F.) from Malaya.

MISS GRACE WOODCOCK '40 (B.I.M.) from Bolivia.

MR. and MRS. (GRACE WEIR '33) M. ROCKNESS have returned from Singapore. Mr. Rockness is now Associate Home Director for North America of O.M.F.

MESS JESSIE WRIGHT '48 (S.I.M.) from Nigeria—because of illness at home.

MISS MABEL DAVIS E.G. '25 (W.M.S.R.B.) from Congo Republic.

MISS WINNIFRE (I) SIMPKIN '36 (W.M.S.R.B.) from Congo Republic.

MRS. JOHN BURGESS (MARY ALISON '31) (W.E.C.) from Congo Republic.

MR. '53 and Mrs. DAVID FULLER (O.M.F.) from Philippines.

KEY TO ABBREVIATIONS

B.I.M.—Bolivian Indian Mission.

C.P.F.M.B.—Canadian Presbyterian Foreign Mission Board.

M.B.M.—Mennonite Board of Missions.

M.S.C.C.—Missionary Society of Church of England in Canada.

O.M.F.—Overseas Missionary Fellowship (China Inland Mission).

O.M.B.U.C.—Overseas Mission Board of the United Church.

S.I.M.—Sudan Interior Mission.

S.U.M.—Sudan United Mission.

W.B.T.—Wycliffe Bible Translators.

W.E.C.—Worldwide Evangelization Crusade.

W.M.S.R.B.—Women's Missionary Society of Regular Baptists.



MISS JOAN GREIG '58 to MR. CHARLES CANTLE '57-'59 in Trinity Church, Grimsby, Ontario, April 9, 1960. MISS JOAN COLLINS '61 was bridesmaid and MESS JEAN LAUGHREN E.C. '58 was soloist. MISS JUDY GARLAND '61 sang at the reception. REV. E. L. SIMMONDS assisted in the ceremony.

MISS KATHLEEN TALBOT '56 to MR. ERIC CLEAVE, July 2, 1960. MISS RUTH SHAW '57 was soloist.

MISS MARILYN DUNCAN, B.Th., '61 to MR. HAROLD VANDERLIP '60 on June 25, 1960 in Elliot Heights Baptist Church, Hamilton, Ont. MR. KEITH DONALD B.Th. '60 was best man. MISS PAT SULLY '58-'60 was bridesmaid and soloist. MR. LLOYD HENRY '62 was an usher.

MISS JANE MINOTT '40 to MR. ORVAL STRUTHERS on Saturday, November 8, 1958, at St. Peter's Anglican Church, Toronto.

MISS ANNETTE KALBFLEISCH '60 to MR. JOHN TOBEY '59 on September 17, 1960, at Dovercourt Baptist Church, Toronto, Ont. MISS MARIAN FRASER '62 was soloist and MISS HELEN STAFFORD '62 was maid of honour. REV. E. L. SIMMONDS was Master of ceremonies at the reception.

MISS JEAN WEIST '58-'60 to MR. HOWARD SCHMITT '58-'60 on May 20, 1960, at Central Baptist Church, Brantford, Ont. REV. D. A. LOVEDAY '37 officiated. MISS VALERIE PUGH '62 was bridesmaid and REV. WALTER WINGER B.Th. '60 was best man. REV. WM. CRUMP '49 was Master of ceremonies at the reception.

MESS SHIRLEY FERNANDEZ to MR. JOHN RICE '60 on June 11, 1960, at Sonora, N.S.

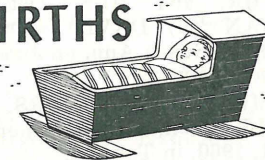
MISS JOY MARTIN '60 to MR. ARTHUR TOBEY '60 on October 22, 1960, at St. Paul's Avenue Rd. United

Church, Toronto. MISS LOUISE GAMBLE '60 was maid of honour. The soloist was MR. LeROY SOPER '62 and MR. JOHN TOBEY '59 was an usher.

MISS MARGARET BURRITT, Sp. '60, to MR. IAN WALKER on July 1, 1960, at Dufferin St. Baptist Church, Toronto. MISS JEAN WALKER '62 was bridesmaid.

MISS NORIS WHALE to MR. BILL HIRONS '59 on June 18, 1960, in Toronto. REV. L. JONES '53 officiated.

BIRTHS



To Mr. '57 and MRS. (GWEN BROWNSEY '58) DOUGLAS SHERWOOD a daughter, Darlene Gwen, on July 15, 1960, in Toronto, Ont.

To MR. '54 and MRS. (RUTH WILD '54) A. H. McNALLY a daughter, Shelda Anne, on August 7, 1960, at York Beach Hospital, Maine.

To MR. '56 and MRS. (NINA HETHERINGTON E.C. '53-'55) BAUMBER BERNDT a daughter, Esther Nina, July 10, 1960 at Toronto Western Hospital—a sister for Naomi.

To MR. '57 and MRS. (MARGARET WILSON '58) JAMES MACKIE a daughter, at East General Hospital, Toronto, on September 1, 1960.

To REV. '49 and MRS. (AUDREY '49) JOHN ROBERTS on August 21, 1960 in Noranda, Quebec, a son, David Andrew, brother for John, Timothy and Stephen Mathew.

To MR. '46-'48 and MRS. (VIOLET GIBSON '45-'48) JAMES A. MULLIN a son, Iva Frederick, Gibson, in Tabusintac, N.B., on August 31, 1960.

To REV. '47 and MRS. (RUTH RASK '46) JAMES HILLS a son, Timothy Graham, on August 22, 1960, in Philadelphia, U.S.A.

To MR. B.Th. '59 and MRS. (JOYCE REID '58) FRED IRVINE a son, Karl

Frederick, on September 19, 1960 in London, Ont.

To MR. and MRS. (WINNIE FLAXMAN '45) B. HOWARD a daughter, Kathlene Grace, on September 3, 1960, at Trail, B.C.

To MR. and MRS. (JEAN BROWN '52) HOWARD DONER a son, Richard Paul, on August 8, 1960 in Stouffville, Ont.

To MR. and MRS. J. K. ZEIMAN '52-'53 a son, Timothy James, on September 11, 1960 at Grace Hospital, Toronto.

To MR. and MRS. (ELIZABETH GILLMAN '40) DAVID WOODWARD, a daughter, Susan Ann, on June 22, 1960, in Taipei, Taiwan.

To MR. '58-'60 and MRS. DENNIS POWELL a son, Mark Stephen, on February 1, 1960, in Toronto.

To MR. and MRS. (EILEEN KLEIN '44) WILFRED JOHANN a son, Steven Wilfred, on July 31, 1960, in Wroxeter, Ont.

To MR. and MRS. (LAURA NORTH-COTT '50) BURVEL DOWTY a daughter, Vicki Anne, on August 13th, 1960 in NeWport, R.I.



MISS GLADYS L. TIMNEY '30 on September 30, 1960, at Toronto Western Hospital.



Plan Ahead

THE SECOND ANNUAL ALUMNI CONFERENCE,
to be held

JUNE 23-25, 1961

is being planned. YOU SHOULD MAKE YOUR PLANS
TO ATTEND NOW TOO.

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THE ROYAL ROUTE TO HEAVEN

By Alan Redpath

Fleming H. Revell Co. Publishers

Price \$3:50.

Mr. Redpath has given us another of his fine Bible studies, this time in I Corinthians. The Pastor of the Moody Memorial Church, Chicago, has shared here, his burden for the shallow and ineffective church today, and his firm conviction, as seen in Paul's epistle, that the only solution is to apply the positive remedy of the Cross of Jesus Christ.

His outline will give the way of the royal route: The Disciplines, The Dangers and the Dynamic for the journey. And Dr. Redpath enlarges on these themes, in language for the layman, with warmth for the spiritually minded, and with warning for the carnal. This is a book that we strongly recommend for all. (D.C.P.)

THE PSYCHOLOGY OF COUNSELLING

By Clyde M. Narramore

Zondervan Publishing House

Price \$3:95.

At last, a volume on a most neglected phase of Christian service, by a man well trained and qualified, and who loves the Lord Jesus Christ and seeks to serve Him.

For many years, Dr. Narramore has been consulted, has written and held seminars on the methods for counselling in Christian work. Now this volume on professional techniques for pastors, teachers, youth leaders and others who are involved in helping men, women and young people to find in Christ the answer to their problems.

Dealing with techniques that have been proved and tested, Dr. Narramore writes of the special areas of counselling, and then lays his final emphasis on the use of Scripture in counselling. This is an excellent book. (D.C.P.)

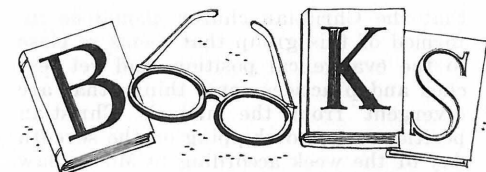
STRICTLY PERSONAL

By Eugenie Price

Zondervan Publishing House

Price \$2:50.

Miss Price has become a popular writer on themes relating to the Christian life,



and has made some excellent contributions to the literature for seekers and for young Christians. The present volume deals with "the adventure of discovering what God is really like." This book does not cover that inexhaustible theme, but it does give some of the aspects of knowing God that often escape "casual" Christians.

Miss Price felt that her book "will make some readers uneasy. They will fail to find in it, perhaps some of the familiar jargon of the evangelical world." Perhaps "jargon" is not the best way to express language that is used to put in our terms the greatness of God and His salvation in Jesus Christ. However, Miss Price has her own way of speaking, and much of it reaches the heart of the reader. Some of the questions and problems that plague young Christians are dealt with very sensibly and helpfully.

Personally we like it when Miss Price speaks for the evangelical world and says: "One deep look into the heart that was torn open on Calvary, shows us irrevocably that He is a forgiving God." Her chapter on accepting Christ should lead many to a thoughtful and definite decision for Him. (D.C.P.)

THE TRUTH ABOUT SEVENTH DAY ADVENTISM

by Walter R. Martin

Zondervan Publishing House

Price \$3:50

The controversial work by Mr. Martin long expected, has now been published. While the conclusions that Mr. Martin seems to draw are open to question, this is perhaps the most comprehensive study made of the S.D.A. position and teaching.

The author has written his book very objectively, and without any of the malice, prejudice or bitterness that so often accompanies a work of this type. We offer it in review simply to suggest

that the Christian church should be informed of this group that seems so close to the evangelical position, and yet teaches and practices some things that are divergent from the historic Christian position: e.g. worshipping on the seventh day of the week according to Mosaic law instead of the first day of the week, in remembrance of the day of resurrection. Other doctrines are discussed, and the reader can gain a good insight into their beliefs and practices in this book. Mr. Martin's research and writing provide a valuable addition to his "Modern Cult Library" series. There are some questions and problems, still left unanswered. (D.C.P.)

A GUIDE TO THE TEACHINGS
OF THE EARLY CHURCH FATHERS
by R. R. Williams

Wm. B. Eerdmans Publishing Co.
Price \$4:00

The title of this book reflects its purpose and content, although it might have been called an "Introduction", rather than a "Guide". The subject, which is large and complex, covering some four centuries of early church history, has been handled well. The arrangement of material is good, and the bibliography is quite useful. History, sacred or secular, is not an endless, meaningless cycle; certain problems appear to be endemic and recurrent. For this reason the teachings of the early Church Fathers are relevant in our day. Facing problems similar to theirs, too often we are ignorant of their answers, and thereby the poorer. The book is not easy reading, but it is rewarding. Most serious church history students will want to consult it, for it is not a book for the casual reader, but rather for the careful student.

(H.K.B.)

A CHRISTIAN VIEW OF MEN
AND THINGS

By Gordon H. Clark

Wm. B. Eerdmans Publishing Company.
The 1951 Payton Lectures, Fuller Theological Seminary.

The sub-title of this book clearly indicates the author's thesis: A Treatise Showing that Social Stability Demands a Christian Society.

Beginning with the premise that "clearly, the idea of God does not dominate contemporary thinking" Dr. Clark shows that every effort of philosophy and education to achieve a unifying principle for living, apart from God and the Christian ethic, is fruitless and indeed, perilous.

He treats The Philosophy of History, The Philosophy of Politics, Ethics, Science, Religion, and Epistemology (the science of knowledge), in separate chapters and in each sets forth his undoubted scholarship in his field.

He proves that man is not sufficient unto himself; that man left to himself can achieve only abject failure; with God in Christ man can become what man should be. He shows that Christianity provides solutions to many problems for which philosophy etc. have no solution; that Christianity does not lead to scepticism as does nearly all the systems of philosophy, and that the world view of Christianity is consistent. In short, he says that man's only hope for time and eternity is the Christian faith.

This work is not for the untrained layman but it will prove most interesting, informative and helpful to students and pastors. (J.H.)

Quotable Quotes

Said William Lyon Phelps, Ph.D., long-time Professor of English and Literature at Yale University, "I thoroughly believe in a university education for both men and women; but I believe a knowl-

edge of the Bible without a College course, is more valuable than a College course without the Bible."

And at T.B.e. we endeavour, under God to give both.